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Educational and Medical Work

RETURN TO DEPARTMENT
EDUCATIONAL AND MEDICAL WORK

LMW

404 South Kansas
Roswell, New Mexico
February 19, 1951

My dear Miss Miller:

While you do not know me, Miss Ewing has told me so much about you, I do feel I know you well enough to write you of what is in my heart.

In the first place, you may know that I was the very first white baby ever seen in the Chilcat country - "Glate shawut gutzko," "Little Snow Woman," the people said; that with my Mother I was made a member of the Hootz or Bear Tribe; that though Dr. Jackson called the Mission "Willard," my parents named it "Haines" in honor of Mrs. Haines of the Board. I think that was a mistake for the following reasons, which you may not know at all, and I believe I am the only living person who actually knows these facts.

First: the Dickensons had nothing whatever to do with the establishment of Haines Mission. Mr. Dickenson was the only white man in the Chilcat country when we went there in 1881, and kept the Northwest Trading Post, a very ungodly, conscienceless man with a native wife who, instead of translating for my father, told the people the minister said to buy such and such articles at the Post. When Dickenson presented Father with the bill for lumber and erecting the first building, he asked that the voucher for $1,200 be signed. Of course Father refused to sign it for even at the prevailing sky-high prices, it couldn't have cost more than $600. It was made of rough green boards which warped until there were two inches between them. Mother had to put on her overcoat, hood and artics, sweep out the snow before preparing breakfast. The natives peeped in the cracks at all times, not needing the windows. When Father refused to sign the voucher, Dickenson said, "All right then, if you refuse to sign, I'll starve you out. You can't get a thing at the Post." Father said, "Ill send below for our supplies." Dickenson said, "You can't get them up here. We have the only boat." So it proved. The supplies ordered from Wadhams of Portland, Oregon, lay and rotted on the wharf at Juneau and that winter of 1881-2 was the worst one the people remembered - twelve feet of snow on the level. The food the people had stored in their old villages was stolen and they were forced to rely on what fish they could catch through the ice and the mussels on the rocks on the beach. Black measles broke out among them and Father and Mother shared food as well as medicines with them. Consequently the goats they had brought to supply their needed milk (for me) died under the snow. Mother was paralyzed from the hips down, Father had the scurvy and I had smallpox; and for two months there was in the house only flour, sugar and salt. Somehow word got to the Sitka Mission that the Willards were starving and the Austins sent over a launch to resuce and bring them to the Sitka Mission. So you see the Dickensons did not help to establish Haines, and I do hope that statement will be corrected in the history of the Mission.

Second: did you know that right in front of Haines House Father and Mother barely prevented a real massacre? I can just remember it dimly. Five men (if I remember correctly) the "Day boys" among them, decided to go into the interior themselves without hiring Chilcat guides and save $5 a day. The

Chilcats said, "No! You pay when you go into King George country - you pay us. Besides, the Tananas are our slaves!" So then they all assembled there on the slope across thd little brook that used to run down to the shore. Father and the mission boys had built a rustic bridge over it. Mother put my baby brother into the old Russian cradle and told him to go to sleep and stay there until she came back...wondering too, if she would come back. Then she took me by the hand and followed by Miss Bessie Matthews, Haines' first school teacher, went out to join Father as he was trying to quiet the tumult. Miss Matthews held my hand and we stood watching while Mother went from one woman to another and Father from one man to another. I wondered greatly what ailed my dear friends. The men stood wrapped in their blankets, a gun on one side, a bowie knife under the other. After what, to a three year old, seemed a very long time, the crowd dispersed, one by one. The women had been urging the men to violence and all had their faces blacked. As soon after as he could, Phillip (Kindashon) came to the mission, and sweeping his arm across, said, "If it hadn't been for you, Ah Ish (my father), this whole hill would have been covered with blood!" The white men who all the time had stood beyond the crowd knew it too. I think all this should be recorded for it is Haines history.

How often the knocks used to come of a dark nigh, "Ah Clah (my mother), come quickly," and mother, bundling up, would disappear into the night. One time the old medicine man stopped her on the trail, daring her to go on. "You talk of Spirit from a letter - but I talk to them!" But he was converted at last. Another time, she was barely able to wedge between and under arms to where she could glimpse the medicine man as he exorcised over a sick person. After his so-called swoon, he aroused and pointed to my mother, "There's the witch!" Folks looked at her but not a finger was raised against her. She walked by Faith!

It was while we lived in "the little brown house," before the big log Mission was built that the following incident occurred. Chief Klanot's daughter died at the Fort Wrangel, Mrs. McFarland's, mission school. Our people were very much stirred up over the matter. They said it would require the lives of two white children to make up for a chief's daughter. My little brother and I were the only white missionary children, so our lives were forfeited for hers, so the council decided. Imagine the prayers offered up at the Haines Mission! Then, at the last minute before dismissing the council, Chief Klanot announced his decision that the execution would not be carried out after all. Philip, who was Klanot's nephew, hurried out then to tell Mother and Father the good news and with them offered up thanks to the "Chief unkowa Klen" (the up-above chief) for deliverance.

My! What good times I used to have playing "Thlinget Annie" with the other little girls on the edge of the beach there. That they were other color than I, never entered my head. Our dolls were smooth stones with a pointed end.

Though of course our home in Juneau was loved, never was it the Home Sweet Home to me as was Haines, and it will always be a sorrow to me that breaking down in college prevented my return to my homeland. Father and Mother, both so broken in health from their strenuous pioneer mission days, under doctor's orders lived very quietly as they saw us through school, but I think their hearts were always back in the Alaska work.

Last week a great honor came to me, their eldest "Laskime," namely Honorary Membership in National Missions, and I accepted in honor of Haines and my Mother.

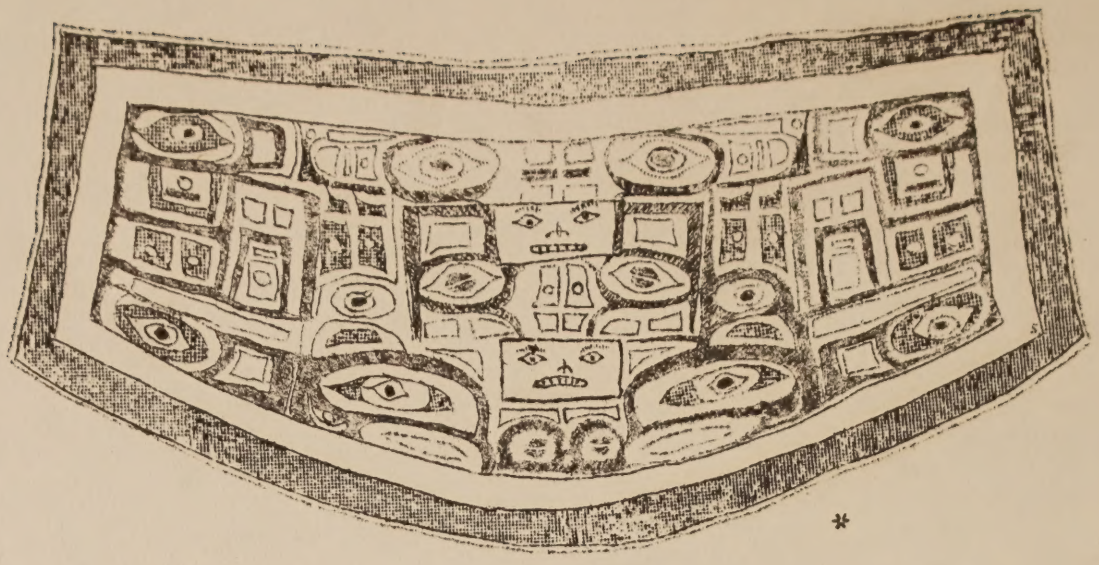
Forgive me if I have written too much of what has lain in my memory and heart these many years.

Very sincerely,

Kotzie (Happy Village) Willard Huntly

Recd Nov 1951

Hist.



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THE STORY OF HAINES MISSION

As compiled by Edith Auldridge

Early in November 1879, a canoe slipped into the mouth of the Chilkat Inlet and made its way cautiously up the river carrying two white men and four natives. It had been almost a month since the occupants had started north on their voyage from Wrangell. Many reports had reached them along the way as to the unfriendly welcome they might expect to receive from the then warring Chilkats. Entering the main channel of the river the canoe headed straight toward the large village of Y'hin-da-stachy. Suddenly bullets showered the water dangerously near the canoe. However, the natives in the canoe explained it was only a welcome salute and continued to paddle slowly toward the shore.

"Who are you?" came a shout from the beach.

The answer went back that "a preacher chief and an ice chief are coming to give a good word."

The preacher chief was S. Hall Young, one of the early missionaries to Alaska. With him was his naturalist friend, John Muir, the "ice chief." They had made the long journey north to study, respectfully, the native Indians, and the many glaciers to be found in that area.

Thus the first Christian white man arrived in the Chilkat country; and it was thus, through a dream and a promise that were soon to be fulfilled, that the town of Haines had its beginning.

In his autobiography years later Young wrote: "I had offered them a missionary and teachers and had told them of my intention of building a new Christian town where they could speedily learn the white man's ways and Christian habits and where their children could be educated as Boston men and women. I asked them to name a place where we could build this new town. They selected this (Haines)harbor, and I formally took possession of it. The following summer I sent Mrs. Dickinson there, with a supply of school books and Testaments, and had her commissioned as a

* design on a Chilkat blanket

missionary teacher. Her husband had been appointed by a newly organized company of traders as their storekeeper at Haines.

> "This mission has been in existence ever since and has been very prosperous. The tract of ground I selected and which I stepped off on my next visit covered about five hundred and forty acres. It is now recognized as the best farming tract in Southeastern Alaska, and there are raised the largest and finest strawberries in the world, besides splendid vegetables, grains and even apples and cherries. Afterwards part of the tract was deeded to the War Department, and Fort William H. Seward was built upon it." (Hall Young of Alaska),

It was in 1881 that the Haines mission was fully established. On July 18th of that year a boat arrived from Sitka with Dr. Sheldon Jackson on board. Accompanying him were the Rev. Eugene S. Willard with his wife and small daughter. The Willards were to be the first resident missionaries to the Chilkats. The same boat on which they arrived brought material to build the first mission home. This material had been supplied by Dr. Jackson through his own personal resources. The first building was called the "Chilcat Mission Manse," and into this quickly erected building the Willards were soon settled. The furniture they had brought with them consisted of one chair, a stand, and a stove. They had also brought two milk goats from Sitka which were to supply the milk for their baby daughter.

Mrs. Willard wrote many long interesting accounts of those years spent in Haines. Several years later, with her permission, these letters were compiled into book form and published under the title, Life in Alaska. In one of these letters, dated August 23, 1881, she wrote:

> "Dr. Sheldon Jackson.....borrowed money on his own responsibility to erect buildings for the mission..... Then he brought his own experience to bear personally upon it, and with his carpenters worked with his own hands on our pretty home here..... Besides our own house here, there are buildings put up by the trading company, one occupied by them as a trading-post, the other purchased by the Mission Board for school purposes. It is sixteen by thirty feet, of rough and knotty up-and-down boards, without chimneys, with four small windows, which cannot be opened, and one small door, and so frail I fear it will scarcely stand one good winter storm....
>
> "We opened the school on Monday, the 8th of August, ...with twenty-four pupils....."

In another letter written the following day she said:

> "At present, besides our buildings and the trade-store shed, there are but a few bark booths and one open log hut--merely stopping-places for the Indians when they come to trade....." (Life in Alaska).

Mrs. Dickinson, the first teacher, was a Tsimpshean Indian from Father Duncan's Church at Metlakatla, and was the wife of the trader. The second year Miss Bessie Matthews of Monmouth, Illinois, was sent out by the Board to take over the school.

The Willards found themselves almost completely isolated in their new home on Portage Bay. The trader was the only other white person in the whole area; and even the native villages, of which there were four, were located several miles away. The three Chilkat villages were located along the east shore of the Chilkat river. Klukwan--the only one still in existence--was the largest and most important. It was under the chiefs of Y'hin-da-stachy located about four miles from the mission.

Only a few old tumble-down buildings still remain of this last village. Separated from the Chilkats by a point of land that reached south fifteen miles from the mission was the Chilkoot river, on whose banks near a lake by the same name stood the large village of the Chilkoots. Rather than travel by water all the way around the point these people visited back and forth by way of Dashu, or half-trail, a portage of about one mile from one inlet to the other. It was near this portage where the mission was located.

Anxious to get to know the Chilkats the Willards soon made their initial trip to their villages. She wrote the following account home regarding this trip:

"Next morning, after an early breakfast of salmon roasted on a stick, bread, butter and coffee, we had a sunrise meeting of about seventy-five Indians, who gave almost breathless attention. Then, bidding them good-bye, receiving their hearty thanks with expressions of joy at our coming, and after urging them again to come to our place and build where they could have a school and regular service, we once more took our canoe, with borrowed poles of stronger make than our own--for the rapids lay before us--and we were soon on our way to Clok-won (Klukwan), the uppermost village, not knowing what awaited us, for we had learned on the way that the trouble, which had been smoothed over in the presence of the man-of-war, had broken out again, and that the people were in the midst of war.

"We felt the greater necessity of hastening forward, trusting that the Lord, who brought us hither, would give us the ears and hearts of the people; and we did not trust in vain. Oh how thankful we have been that we did thus go on! We found the people in trouble, and we brought them comfort; we found them warring, and we brought them peace. We found one poor man on the brink of murder and suicide, and he assured us that our coming had saved him from this double sin; that his heart was broken and he was in the deep dark, but the minister's coming had brought him hope and light.

"We found Clok-won by far the largest Indian village we have seen in Alaska, as well as the richest and most substantially built, many of the houses being elegant in their way. The carvings in many of them are worth thousands of blankets. Three of the largest of these houses belong to Shat-e-ritch, and the largest and costliest one he has given to the mission; in it we held our services on Sunday. The next in value to it (the chief's treasure house) was made our lodging-place. We found many of the houses turned into forts, and barricades in plenty.

"There are four distinct tribal families--the Wolves and Whales, which are nearly connected and of low caste; the ~~Crows~~ Ravens and Cinnamon Bears, of high caste and connected in like manner by inter-marriage. It is not lawful for those of the same family to inter-marry, though a man may have a woman and her daughter both to wife.

"The war had been between the Whales, of low caste, and the Crows, of high; hence the much aggravated trouble, one Crow being worth many Whales. And, of all the people, the Whales have most of our pity and sympathy. They are weak in number and comparatively poor in purse. They are afraid to move out of their houses, and are literally prisoners in their own homes, almost everyone of which has been made desolate.

"Signs of mourning are on every hand; the beautiful hair of the women is cut close to the head and their faces are blackened; the carvings covered with red matting; the box and moccasins of their dead placed on a shelf over the door from which they went out never to return.

"We held a separate meeting for them in the afternoon, as they could not come to the other, in the same house where the whole trouble began; it was riddled with bullet-holes. The very spots were pointed out to us where this one, that one and another had been shot down.....

"When we entered the house, I think I never met a more desolate sight. Dirt, cobwebs, ashes and implements of warfare lay all about; a few half-dead coals lay on the unkept hearth, and the only remaining member of the household sat on the floor beside it--a young man, but one who had evidently lost the hope and power of youth. There, into that house, we brought the gospel of light and peace." (Life in Alaska).

Life was never easy for these early missionaries to the Chilkats. They waged a constant battle against slavery and witchcraft, and it was primarily because of these two practices that they early realized a need of a "Home" for children rescued from the tortures of such practices. They personally began to take children into their own home, and to feed and care for them as their own, and by January, 1883, three Indian children made their home with the Willards.

Consequently, in 1883, a boarding school was started, and Miss Bessie M. Matthews, who had been sent out by the Board in 1882 as a teacher, took over the boarding department.

In the meantime, the Willards had gone through many trials. Frequently they made friends with influential Indians who would claim to accept Christianity, only to have them turn against them at the least provocation. In November, 1881, the first Christian burial was conducted, replacing the custom of cremating their dead, only to have the young mother of the dead baby give in to the torments of her people and let the body be exhumed and burned in February of the following year. The Indians believed that cremation made possible a warm place by the fireside for the soul. In a climate that was often cold, a place by the fire was a cherished spot. They had a horror of death by drowning, since the body was seldom rescued from the icy waters. Slaves were never cremated, but were often killed upon the death of their masters and dragged out and cast into the water. Anyone suspected --or accused by the medicine man--of being a witch was tortured for days, usually until he died. They practiced polygamy, and marriages were arranged by members of their tribes. Often a young child, boy or girl, was wed to an aged person.

These customs, and many more, were the deep concern of the Willards, and they tried constantly to prove through love and example that their way of life was best. Many did come to express an outward acceptance of the Christian life, leaving their villages and setting up homes near the mission, and a town gradually began to grow nearby.

The first winter spent at the mission almost succeeded in wiping out the little Willard family. A letter from Mrs. "Kotzie" Willard Huntly, the first white child in the Chilkat country, written in February, 1951, from her home at Roswell, New Mexico, records some of their harrowing experiences. She wrote:

".....Mr. Dickinson was the only white man in the Chilkat country when we went there in 1881, and kept the Northwest Trading Post, a very ungodly, consciousless man, with a native wife who, instead of translating for my father, told the people the minister said buy such and such articles at the Post. When Dickinson presented Father with the bill for lumber and erecting the first building, he asked that the voucher for $1,200 be signed. Of course, Father refused to sign it, for even at the prevailing sky-high prices, it couldn't have cost more than $600. It was made of rough green boards which warped until

there were two inches between them. Mother had to put on her overcoat, hood, and artics, sweep out the snow before preparing breakfast. The natives peeped in the cracks at all times, not needing the windows. When Father refused to sign the voucher, Dickinson said, "All right then, if you refuse to sign, I'll starve you out. You can't get a thing at the Post."

"Father said, 'I'll send below for our supplies.'

"Dickinson said, 'You can't get them up here. We have the only boat.'

"So it proved. The supplies ordered from Wadhams of Portland, Oregon, lay and rotted on the wharf at Juneau and that winter of 1881-2 was the worst one the people remembered--twelve feet of snow on the level. The food the people had stored in their old villages was stolen and they were forced to rely on what fish they could catch through the ice and the mussels on the rocks of the beach. Black measles broke out among them, and Father and Mother shared food as well as medicines with them. Consequently, the goats they had brought to supply their needed milk (for me) died under the snow. Mother was paralyzed from her hips down; Father had the scurvy, and I had the smallpox; and for two months there was in the house only flour, sugar and salt. Somehow word got to the Sitka Mission that the Willards were starving, and the Austins sent over a launch to rescue and bring them to the Sitka Mission."

While in Sitka the Willard's second child, Frederick, was born. Later they returned to Haines. The next few years saw many changes in the Chilkat country. The name of the mission had been changed to Haines in honor of Mrs. F. E. H. Haines, Secretary of the Women's Executive Committee of Home Missions. Miss Matthew had arrived and the boarding school was in operation. Large canneries were operating on the Chilkat River near Haines, employing hundreds of white men.

In the fall of 1882, through Dr. Sheldon Jackson's efforts, Haines was made a Post Office, and in a few years a regular mail service by native canoe was established.

On the 9th of October, 1883, Mrs. Willard wrote that the first eight logs for the new "Home" were pulled in "yesterday." This log Home was completed the following year.

With the discovery of gold in the Yukon Territory and the establishing of large canneries on the rivers, the Chilkats began more and more to accept the white man's ways of living, and many real conversions to Christianity were noted. However, the evils of witchcraft continued, with now and then an uprising that threatened the very lives of the missionaries.

Mrs. Huntly (Kotzie) wrote in the previously quoted letter:

".....right in front of Haines House Father and Mother barely prevented a real massacre.... Five men (if I remember correctly), the 'Day Boys' among them, decided to go into the interior themselves without hiring Chilcat guides and save $5 a day. The Chilcats said, 'No! You pay when you go into King George country--you pay us. Besides, the Tananas are our slaves!'

"So, then they all assembled there on the slope across the little brook that used to run down to the shore. Father and the mission boys had built a rustic bridge over it. Mother put my baby brother into the old

Russian cradle and told him to go to sleep and stay there until she came back--wondering too, if she would come back. Then she took me by the hand and followed by Miss Bessie Matthews, Haines' first school teacher, went out to join Father as he was trying to quiet the tumult. Miss Matthews held my hand and we stood watching while Mother went from one woman to another, and Father from one man to another. I wondered greatly what ailed my dear friends. The men stood wrapped in their blankets, a gun on one side, a bowie knife under the other. After what, to a three year old, seemed a very long time, the crowd dispersed, one by one. The women had been urging the men to violence, and all had their faces blackened. As soon as he could, Phillip (Kindashon) came to the mission, and sweeping his arm across, said, 'If it had not been for you, Ah Ish (my father), this whole hill would have been covered with blood!'

"It was while we lived in 'the little brown house,' before the big log Mission was built..... Chief Klanot's daughter died at Ft. Wrangell, Mrs. McFarland's mission school. Our people were very much stirred up over the matter. They said it would require the lives of two white children to make up for a chief's daughter. My little brother and I were the only white missionary children, so our lives were forfeited for hers, so the council decided. Imagine the prayers offered up at the Haines Mission! Then, at the last minute, before dismissing the council, Chief Klanot announced his decision that the execution would not be carried out after all. Phillip, who was Klanot's nephew, hurried out then to tell Mother and Father the good news and with them offered up thanks to the 'Chief Unkowa Klen' (the up-above chief) for deliverance."

And so, in 1885, the following note was recorded in the historical file of the Haines Mission:

"Because of the terrible sway of witchcraft, which dooms Willard children to death, considered unsafe for them to remain and Willards are transferred to Sitka."

One Sunday morning in 1896, while Rev. William W. ~~Warner~~ Warne was missionary at Haines, a fire was discovered in the wood piled against the east side of the mission. By the time it was discovered the flames had spread to the building itself; the dry logs burned quickly, and soon the first Mission Home was nothing but smouldering ashes.

Plans for a new building were soon drawn up, and in 1897 the present three-story administration building (since remodelled) was erected. This building was apparently used as a boarding school until 1907, when at that time, it was adapted for use as a hospital. In the meantime, a manse and church had been built in 1904 and the Rev. A. F. McLean was the missionary from 1905 to 1914. It was in the early 1900's that the government requested the release of 100 acres from the mission property. This was granted without charge, and Fort William H. Seward was built. The doctors at the Post cooperated with the mission hospital while it was in operation. From then until 1946, when the army post was abandoned, hundreds of soldiers were stationed at Haines. The buildings were sold in 1947 to a group of veterans, and are now known as "Port Chilcoot" and have a number of apartments, Hotel Halsingland, an inn, craft shop, and other business ventures.

After the first world war a new government hospital was established in Juneau, and it was no longer deemed necessary to keep the hospital at Haines in operation, so it was closed in 1917. A short while later the Bureau of Education of the Department of the Interior rented the building to be used as a government tuberculosis sanitarium, but was soon closed permanently. Sometime during those years a Nurse's

Training School was in operation for a short while, and a number of the student nurses married local men and made their homes at Haines.

Because of so many broken homes as a result of alcoholism and tuberculosis it became evident there was a great need for a children's Home to care for the needy and neglected children from these homes. So, in 1921 it was decided to re-open the building at Haines and establish a Children's Home. Miss Emma Jackson came to Haines and on September 21, 1921, Haines House became a Home to twenty-six children. For a few years the children continued to occupy the old building, and when rainy days came the dining room became their play room. Those of school age attended the Government School for native children which was located only a few blocks away.

Requests for entry into Haines House became so numerous by 1927 that a three-story building--Wheeler Hall--similar to the existing one, was built alongside, and connected with a glassed-in passage way. This building was made possible through the generous gift of $6,000 from Miss Emily Wheeler of the First Presbyterian Church of New York. It contained a dispensary and sick rooms, with a trained nurse in charge, on the ground floor; the boys occupied the second floor, with play space and work rooms on the third floor; and a laundry in the basement. The old building served the girls and made provision for the kitchen, dining room and executive's office and administration building. In 1928 a wing was added onto the west side and a new, much-needed kitchen and staff dining room occupied the ground floor of this new addition. The large room above became the smaller girls' dormitory.

In 1929, with the arrival of three cows and two calves, the old barn which had stood west of the Home, near town, was torn down and moved to a new location. By the end of 1930 the new barn was completed and a large silo--the first in Southeastern Alaska--was built; and another cow was added to the small dairy herd.

Because of the high freight rates, hay shipped to Alaska becomes a very expensive item, and the silo filled with hay mowed from the tidewater flats proved to be a most economical and wholesome feed for the dairy cows. Ground plowed and planted in vegetables supplied the kitchen with an abundance of fresh vegetables in season, and a surplus amount for canning for winter consumption. Wild berries of many varieties, which grow profusely all over Alaska, are gathered for use the year round. The children especially loved to go berry picking, and to eat their fill of the juicy, ripe berries. The farmer and his family lived in a small cottage, a part of which had been an old school building. In 1944 fire seriously damaged the cottage, but it was soon rebuilt.

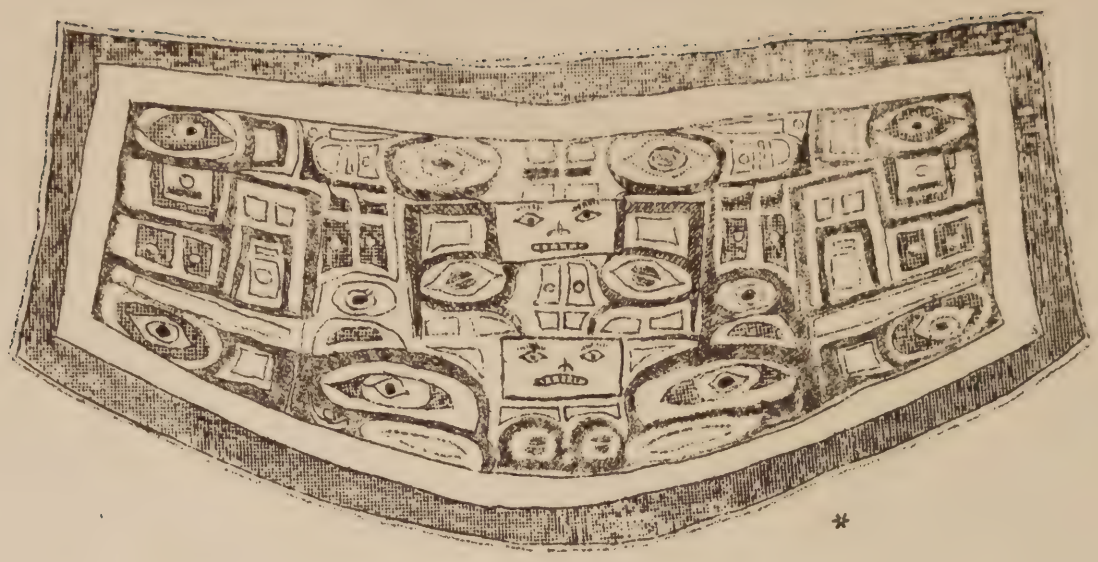
After almost ten years at Haines House "Mother" Jackson, as the children so fondly called her, left and was replaced by Miss Jane Barber. In 1931 Miss Harriett A. Lawrence, who had already served on the staff for a number of years became the executive and continued in this capacity until her marriage in 1941. The year she arrived a new furnace was added to the girl's house. It was not until in 1942 that oil was first used in the kitchen stove, and in the furnaces the following year.

The Rev. E. E. Knudson replaced Miss Lawrence in 1941, and acted in the double capacity of pastor of the Presbyterian Church and as Director of Haines House for three years. The war years were hard years, with always a shortage of help at the Home. From 1944 until 1946 Mrs. Elvira Maurstad was the executive. In 1945, following the war, an abandoned barracks building was obtained. It was torn down, moved and erected on the grounds near the main buildings to be used as a recreation room for the children.

Miss Isabel Miller came to Haines House in 1946 to replace Mrs. Maurstad. The government school at Haines had been discontinued in September, 1947, and the children from the Home now attended the public school in town. By the time her term was ended in the spring of 1951 much remodeling had been done in the main building, as well as in the farmer's cottage and the dairy barn; and sanitary conditions had been greatly improved with the addition of new dishwashing facilities.

In June, 1951, the Rev. Donald A. Schwab came up from California with his family to take over the directing of the Home. They moved into temporary quarters in Wheeler Hall, and began the task of building an executive's cottage on the grounds between the administration building and the manse. Haines House is an object of special giving by the women of the Church during 1951 with plans in view for improving the existing buildings and the construction of a new cottage for the executive. It is hoped along with better physical facilities will go an improved program of child care. Study is being made of the best use for the new cottage with the advice of the social agencies in the Territory who are in a position to see the needs most clearly. Staff members in service are being encouraged to take further training in the field of child care. The Territory of Alaska is putting into effect its new licensing law for children's institutions and Haines House wishes to qualify as fully as possible with the standards of the Health and Welfare Departments, as well as in the eyes of the church.

The last few years have seen as many as forty-seven, and as few as twenty-five children living at Haines House. Some stay only a few weeks or months until home conditions are improved, or a foster home is found for them; and some have come while very small and lived on through the eighth grade at school, when they would go on to high school at Sheldon Jackson Junior College at Sitka or at the government school at Mt. Edgecumbe, or attend high school at Haines while living and working in town. Haines House has served, and is continuing to serve, a very definite need in the lives of many children from all over Alaska. In recent years children of any race or color find a warm welcome, for it is no longer a Home for native children alone, but for any child who needs a temporary or permanent home, where the Christian way of life is emphasized.



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Anxious to get to know the Chilkats the Willards soon made their initial trip to their villages. She wrote the following account home regarding this trip:

"Next morning, after an early breakfast of salmon roasted on a stick, bread, butter and coffee, we had a sunrise meeting of about seventy-five Indians, who gave almost breathless attention. Then, bidding them good-bye, receiving their hearty thanks with expressions of joy at our coming, and after urging them again to come to our place and build where they could have a school and regular service, we once more took our canoe, with borrowed poles of stronger make than our own--for the rapids lay before us--and we were soon on our way to Clok-won (Klukwan), the uppermost village, not knowing what awaited us, for we had learned on the way that the trouble, which had been smoothed over in the presence of the man-of-war, had broken out again, and that the people were in the midst of war.

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"When we entered the house, I think I never met a more desolate sight. Dirt, cobwebs, ashes and implements of warfare lay all about; a few half-dead coals lay on the unkept hearth, and the only remaining member of the household sat on the floor beside it--a young man, but one who had evidently lost the hope and power of youth. There, into that house, we brought the gospel of light and peace." (Life in Alaska).

Life was never easy for these early missionaries to the Chilkats. They waged a constant battle against slavery and witchcraft, and it was primarily because of these two practices that they early realized a need of a "Home" for children rescued from the tortures of such practices. They personally began to take children into their own home, and to feed and care for them as their own, and by January, 1883, three Indian children made their home with the Willards.

Consequently, in 1883, a boarding school was started, and Miss Bessie M. Matthews, who had been sent out by the Board in 1882 as a teacher, took over the boarding department.

In the meantime, the Willards had gone through many trials. Frequently they made friends with influential Indians who would claim to accept Christianity, only to have them turn against them at the least provocation. In November, 1881, the first Christian burial was conducted, replacing the custom of cremating their dead, only to have the young mother of the dead baby give in to the torments of her people and let the body be exhumed and burned in February of the following year. The Indians believed that cremation made possible a warm place by the fireside for the soul. In a climate that was often cold, a place by the fire was a cherished spot. They had a horror of death by drowning, since the body was seldom rescued from the icy waters. Slaves were never cremated, but were often killed upon the death of their masters and dragged out and cast into the water. Anyone suspected --or accused by the medicine man--of being a witch was tortured for days, usually until he died. They practiced polygamy, and marriages were arranged by members of their tribes. Often a young child, boy or girl, was wed to an aged person.

These customs, and many more, were the deep concern of the Willards, and they tried constantly to prove through love and example that their way of life was best. Many did come to express an outward acceptance of the Christian life, leaving their villages and setting up homes near the mission, and a town gradually began to grow nearby.

The first winter spent at the mission almost succeeded in wiping out the little Willard family. A letter from Mrs. "Kotzie" Willard Huntly, the first white child in the Chilkat country, written in February, 1951, from her home at Roswell, New Mexico, records some of their harrowing experiences. She wrote:

".....Mr. Dickinson was the only white man in the Chilkat country when we went there in 1881, and kept the Northwest Trading Post, a very ungodly, consciousless man, with a native wife who, instead of translating for my father, told the people the minister said buy such and such articles at the Post. When Dickinson presented Father with the bill for lumber and erecting the first building, he asked that the voucher for $1,200 be signed. Of course, Father refused to sign it, for even at the prevailing sky-high prices, it couldn't have cost more than $600. It was made of rough green boards which warped until

there were two inches between them. Mother had to put on her overcoat, hood, and artics, sweep out the snow before preparing breakfast. The natives peeped in the cracks at all times, not needing the windows. When Father refused to sign the voucher, Dickinson said, "All right then, if you refuse to sign, I'll starve you out. You can't get a thing at the Post."

"Father said, 'I'll send below for our supplies.'

"Dickinson said, 'You can't get them up here. We have the only boat.'

"So it proved. The supplies ordered from Wadhams of Portland, Oregon, lay and rotted on the wharf at Juneau and that winter of 1881-2 was the worst one the people remembered--twelve feet of snow on the level. The food the people had stored in their old villages was stolen and they were forced to rely on what fish they could catch through the ice and the mussels on the rocks of the beach. Black measles broke out among them, and Father and Mother shared food as well as medicines with them. Consequently, the goats they had brought to supply their needed milk (for me) died under the snow. Mother was paralyzed from her hips down; Father had the scurvy, and I had the smallpox; and for two months there was in the house only flour, sugar and salt. Somehow word got to the Sitka Mission that the Willards were starving, and the Austins sent over a launch to rescue and bring them to the Sitka Mission."

While in Sitka the Willard's second child, Frederick, was born. Later they returned to Haines. The next few years saw many changes in the Chilkat country. The name of the mission had been changed to Haines in honor of Mrs. F. E. H. Haines, Secretary of the Women's Executive Committee of Home Missions. Miss Matthew had arrived and the boarding school was in operation. Large canneries were operating on the Chilkat River near Haines, employing hundreds of white men.

In the fall of 1882, through Dr. Sheldon Jackson's efforts, Haines was made a Post Office, and in a few years a regular mail service by native canoe was established.

On the 9th of October, 1883, Mrs. Willard wrote that the first eight logs for the new "Home" were pulled in "yesterday." This log Home was completed the following year.

With the discovery of gold in the Yukon Territory and the establishing of large canneries on the rivers, the Chilkats began more and more to accept the white man's ways of living, and many real conversions to Christianity were noted. However, the evils of witchcraft continued, with now and then an uprising that threatened the very lives of the missionaries.

Mrs. Huntly (Kotzie) wrote in the previously quoted letter:

".....right in front of Haines House Father and Mother barely prevented a real massacre.... Five men (if I remember correctly), the 'Day Boys' among them, decided to go into the interior themselves without hiring Chilcat guides and save $5 a day. The Chilcats said, 'No! You pay when you go into King George country--you pay us. Besides, the Tananas are our slaves!'

"So, then they all assembled there on the slope across the little brook that used to run down to the shore. Father and the mission boys had built a rustic bridge over it. Mother put my baby brother into the old

Russian cradle and told him to go to sleep and stay there until she came back--wondering too, if she would come back. Then she took me by the hand and followed by Miss Bessie Matthews, Haines' first school teacher, went out to join Father as he was trying to quiet the tumult. Miss Matthews held my hand and we stood watching while Mother went from one woman to another, and Father from one man to another. I wondered greatly what ailed my dear friends. The men stood wrapped in their blankets, a gun on one side, a bowie knife under the other. After what, to a three year old, seemed a very long time, the crowd dispersed, one by one. The women had been urging the men to violence, and all had their faces blackened. As soon as he could, Phillip (Kindashon) came to the mission, and sweeping his arm across, said, 'If it had not been for you, Ah Ish (my father), this whole hill would have been covered with blood!'

"It was while we lived in 'the little brown house,' before the big log Mission was built..... Chief Klanot's daughter died at Ft. Wrangell, Mrs. McFarland's mission school. Our people were very much stirred up over the matter. They said it would require the lives of two white children to make up for a chief's daughter. My little brother and I were the only white missionary children, so our lives were forfeited for hers, so the council decided. Imagine the prayers offered up at the Haines Mission! Then, at the last minute, before dismissing the council, Chief Klanot announced his decision that the execution would not be carried out after all. Phillip, who was Klanot's nephew, hurried out then to tell Mother and Father the good news and with them offered up thanks to the 'Chief Unkowa Klen' (the up-above chief) for deliverance."

And so, in 1885, the following note was recorded in the historical file of the Haines Mission:

"Because of the terrible sway of witchcraft, which dooms Willard children to death, considered unsafe for them to remain and Willards are transferred to Sitka."

One Sunday morning in 1896, while Rev. William W. ~~Warner~~ Harris was missionary at Haines, a fire was discovered in the wood piled against the east side of the mission. By the time it was discovered the flames had spread to the building itself; the dry logs burned quickly, and soon the first Mission Home was nothing but smouldering ashes.

Plans for a new building were soon drawn up, and in 1897 the present three-story administration building (since remodelled) was erected. This building was apparently used as a boarding school until 1907, when at that time, it was adapted for use as a hospital. In the meantime, a manse and church had been built in 1904 and the Rev. A. F. McLean was the missionary from 1905 to 1914. It was in the early 1900's that the government requested the release of 100 acres from the mission property. This was granted without charge, and Fort William H. Seward was built. The doctors at the Post cooperated with the mission hospital while it was in operation. From then until 1946, when the army post was abandoned, hundreds of soldiers were stationed at Haines. The buildings were sold in 1947 to a group of veterans, and are now known as "Port Chilcoot" and have a number of apartments, Hotel Halsingland, an inn, craft shop, and other business ventures.

After the first world war a new government hospital was established in Juneau, and it was no longer deemed necessary to keep the hospital at Haines in operation, so it was closed in 1917. A short while later the Bureau of Education of the Department of the Interior rented the building to be used as a government tuberculosis sanitarium, but was soon closed permanently. Sometime during those years a Nurse's

Training School was in operation for a short while, and a number of the student nurses married local men and made their homes at Haines.

Because of so many broken homes as a result of alcoholism and tuberculosis it became evident there was a great need for a children's Home to care for the needy and neglected children from these homes. So, in 1921 it was decided to reopen the building at Haines and establish a Children's Home. Miss Emma Jackson came to Haines and on September 21, 1921, Haines House became a Home to twenty-six children. For a few years the children continued to occupy the old building, and when rainy days came the dining room became their play room. Those of school age attended the Government School for native children which was located only a few blocks away.

Requests for entry into Haines House became so numerous by 1927 that a three-story building--Wheeler Hall--similar to the existing one, was built alongside, and connected with a glassed-in passage way. This building was made possible through the generous gift of $6,000 from Miss Emily Wheeler of the First Presbyterian Church of New York. It contained a dispensary and sick rooms, with a trained nurse in charge, on the ground floor; the boys occupied the second floor, with play space and work rooms on the third floor; and a laundry in the basement. The old building served the girls and made provision for the kitchen, dining room and executive's office and administration building. In 1928 a wing was added onto the west side and a new, much-needed kitchen and staff dining room occupied the ground floor of this new addition. The large room above became the smaller girls' dormitory.

In 1929, with the arrival of three cows and two calves, the old barn which had stood west of the Home, near town, was torn down and moved to a new location. By the end of 1930 the new barn was completed and a large silo--the first in Southeastern Alaska--was built; and another cow was added to the small dairy herd.

Because of the high freight rates, hay shipped to Alaska becomes a very expensive item, and the silo filled with hay mowed from the tidewater flats proved to be a most economical and wholesome feed for the dairy cows. Ground plowed and planted in vegetables supplied the kitchen with an abundance of fresh vegetables in season, and a surplus amount for canning for winter consumption. Wild berries of many varieties, which grow profusely all over Alaska, are gathered for use the year round. The children especially loved to go berry picking, and to eat their fill of the juicy, ripe berries. The farmer and his family lived in a small cottage, a part of which had been an old school building. In 1944 fire seriously damaged the cottage, but it was soon rebuilt.

After almost ten years at Haines House "Mother" Jackson, as the children so fondly called her, left and was replaced by Miss Jane Barber. In 1931 Miss Harriett A. Lawrence, who had already served on the staff for a number of years became the executive and continued in this capacity until her marriage in 1941. The year she arrived a new furnace was added to the girl's house. It was not until in 1942 that oil was first used in the kitchen stove, and in the furnaces the following year.

The Rev. E. E. Knudson replaced Miss Lawrence in 1941, and acted in the double capacity of pastor of the Presbyterian Church and as Director of Haines House for three years. The war years were hard years, with always a shortage of help at the Home. From 1944 until 1946 Mrs. Elvira Maurstad was the executive. In 1945, following the war, an abandoned barracks building was obtained. It was torn down, moved and erected on the grounds near the main buildings to be used as a recreation room for the children.

Miss Isabel Miller came to Haines House in 1946 to replace Mrs. Maurstad. The government school at Haines had been discontinued in September, 1947, and the children from the Home now attended the public school in town. By the time her term was ended in the spring of 1951 much remodeling had been done in the main building, as well as in the farmer's cottage and the dairy barn; and sanitary conditions had been greatly improved with the addition of new dishwashing facilities.

In June, 1951, the Rev. Donald A. Schwab came up from California with his family to take over the directing of the Home. They moved into temporary quarters in Wheeler Hall, and began the task of building an executive's cottage on the grounds between the administration building and the manse. Haines House is an object of special giving by the women of the Church during 1951 with plans in view for improving the existing buildings and the construction of a new cottage for the executive. It is hoped along with better physical facilities will go an improved program of child care. Study is being made of the best use for the new cottage with the advice of the social agencies in the Territory who are in a position to see the needs most clearly. Staff members in service are being encouraged to take further training in the field of child care. The Territory of Alaska is putting into effect its new licensing law for children's institutions and Haines House wishes to qualify as fully as possible with the standards of the Health and Welfare Departments, as well as in the eyes of the church.

The last few years have seen as many as forty-seven, and as few as twenty-five children living at Haines House. Some stay only a few weeks or months until home conditions are improved, or a foster home is found for them; and some have come while very small and lived on through the eighth grade at school, when they would go on to high school at Sheldon Jackson Junior College at Sitka or at the government school at Mt. Edgecumbe, or attend high school at Haines while living and working in town. Haines House has served, and is continuing to serve, a very definite need in the lives of many children from all over Alaska. In recent years children of any race or color find a warm welcome, for it is no longer a Home for native children alone, but for any child who needs a temporary or permanent home, where the Christian way of life is emphasized.

MS
A.C(127.

THE STORY OF HAINES HOUSE

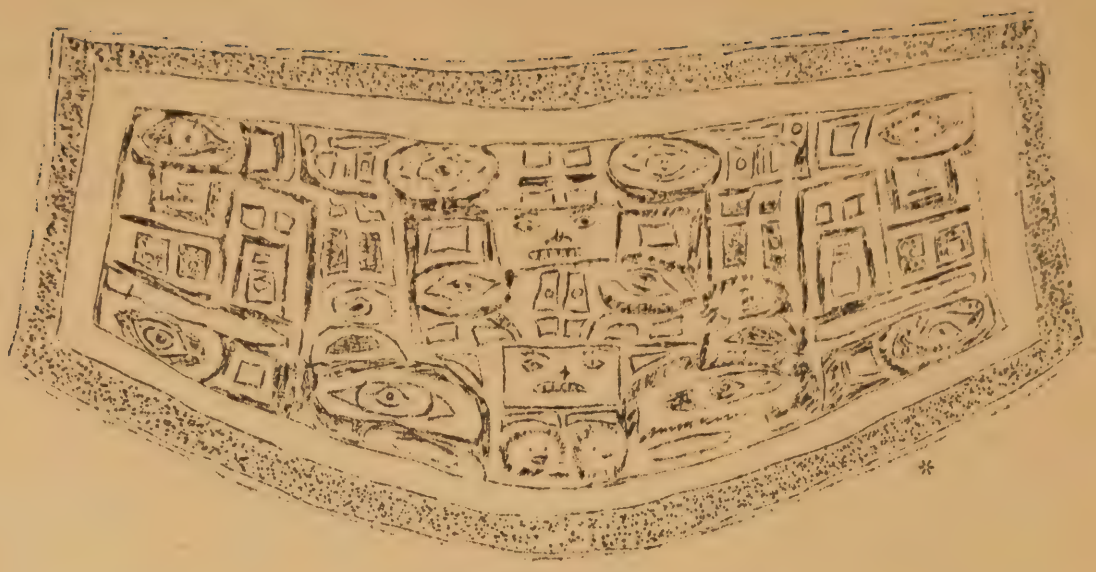
OWNED AND OPERATED BY BOARD OF NATIONAL MISSIONS
of the
PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

HAINES, ALASKA

The "Shang-ri-la" of Alaska

1955

PRESBYTERIAN HISTORICAL SOCIETY
520 WITHERSPOON BUILDING
PHILADELPHIA 7, PA.



THE STORY OF HAINES MISSION

As compiled by Edith Auldridge (Revised)

Early in November 1879, a canoe slipped into the mouth of the Chilkat Inlet and made its way cautiously up the river carrying two white men and four natives. It had been almost a month since the occupants had started north on their voyage from Wrangell. Many reports had reached them along the way as to the unfriendly welcome they might expect to receive from the then warring Chilkats. Entering the main channel of the river, the canoe headed straight toward the large village of Y'hin-da-stachy. Suddenly bullets showered the water dangerously near the canoes. However, the natives in the canoe explained it was only a welcome salute and continued to paddle slowly toward the shore.

"Who are you?" came a shout from the beach.

The answer went back that "a preacher chief and an ice chief are coming to give a good word."

The preacher chief was S. Hall Young, one of the early missionaries to Alaska. With him was his naturalist friend, John Muir, the "ice chief." They had made the long journey north to study, respectfully, the native Indians, and the many glaciers to be found in that area.

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Haines House returned to its original purpose in 1921 as the need developed for the care of children from broken homes caused by death, alcoholism, or tuberculosis. Miss Emma Jackson started the home for twenty-six children. Those of school age attended the government school for Native children. Requests for entry became so numerous that in 1927 a three story building, Wheeler Hall, was built similar to the existing one and connected by a passageway. Miss Emily Wheeler of the First Presbyterian Church of New York gave funds to make this building possible. It contained a dispensary and sick rooms, boys' dormitory, and laundry unit. The old building served the girls and an additional wing provided kitchen, a staff room, and a dormitory for the younger children.

A large silo, the first in southeastern Alaska, and a new barn made possible a small dairy herd. Vegetables in abundance were supplied from the large garden, and wild berries provided fun as well as good eating for berry pickers. The farmer and his family lived in a small cottage, a part of which had been an old school building.

After almost ten years at Haines House, "Mother" Jackson, as the children so fondly called her, left and was replaced by Miss Jane Barber. In 1931, Miss Harriett A. Lawrence, who had served on the staff for a number of years, became the executive and continued in this capacity until her marriage in 1941. Rev. E. E. Knudson, the next director, also served as pastor of the Presbyterian Church. War years were hard years at Haines House for, although oil was now used in the kitchen stove and furnaces, there was always a shortage of help. From 1944 until 1946, Mrs. Elvin Maurstad was the executive.

Miss Isable Miller was in charge of Haines House from 1946 until 1951. The government school at Haines had been discontinued in September 1947, and the children from the Home attended the public school in town. Much remodeling was done in the main building, as well as in the farmer's dwelling and the dairy barn. New dishwashing facilities made this process more sanitary.

In June, 1951, the Rev. Donald A. Schwab from California became the new director. He and his family moved into temporary quarters in Wheeler Hall and began the task of building an executive cottage. Funds making this possible were raised by means of opportunity giving by the Presbyterian women.

Recently there have been many changes in children and in staff personnel. There have been as few as twenty-five and as many as forty-seven children living at Haines

House at a time. Some have stayed a short time until home conditions were improved or foster homes could be found for them. Others have stayed through the eighth grade, have gone on to Sheldon Jackson Junior College at Sitka, to the government school at Mt. Edgecumbe, or to Haines High School while living or working in town.

When Rev. Donald Schwab left to serve as missionary evangelist on the Princeton-Hall, our Presbyterian boat, Dr. H. C. Donaldson, for twenty-five years the Superintendent of Menaul School, served as supply director for the summer of 1954. Dr. R. Rolland Armstrong, Assistant Secretary of Work in Alaska, moved his family to Haines in September until the new executive could arrive. In January, 1955, Allan H. Frank, the present director, came from Pennsylvania with his family.

Haines House has endeavored to keep up with the needs of the times. Miss Isabel Miller, former executive, will shortly return as case-work specialist, making this type of help available to both children and staff. Staff members in service are being encouraged to take further training in the field of child care. The Territory of Alaska has put into effect its new licensing law for children's institutions, and Haines House is endeavoring to qualify as fully as possible with both the Department of Welfare and the Department of Health standards.

Haines lies in a strategic position as the only outlet of the Alaska Highway system in all southeast Alaska. It is important as a scenic and tourist center. Recently extensive nickel deposits, just to the north, have attracted international interest. Tests on an almost inexhaustible quantity of high grade magnetite ore from the Haines area show assays of the iron content running over $6.00 per ton. This could make Haines an important shipping port or even a smelting center.

Thus we face a challenging present. Great has been our heritage from the pioneer missionaries of the past; exciting and challenging is the hope for the future. Join with us in prayer that God will give us grace to do our part.

HAINES HOUSE STAFF

Allan H. Frank.....Director
Olive Fisher.....Boys' Supervisor
Mrs. Ludmila Folta.....Kitchen Supervisor
George P. Folta.....Night Watchman
Frank Holder.....Maintenance Man
Margaret Johnstone.....Girls' Supervisor
Patricia Jones.....Relief Supervisor
Mrs. Ruth Kasko.....Laundry Supervisor
Mrs. Ellen M'Coy.....Office Secretary
Lillian Turner.... Young Children's Supervisor

Summer Workers
1955

Mrs. Walter Davies.....Ganado Mission, Arizona
Thomas H. Johansen, Jr. W. Ill. State College
Roberta Newsom.....Park College
Ellsworth Ohnsman, Jr. Ohio State University

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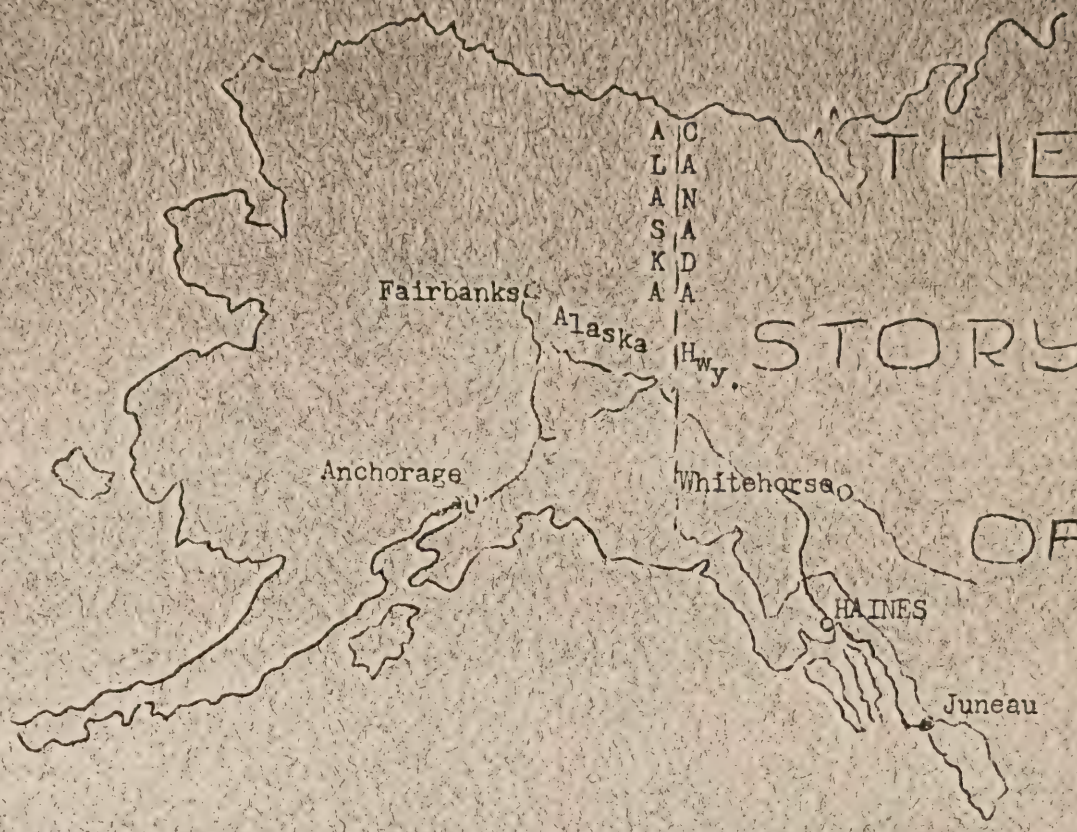
Vacancy Farmer-Maintenance Position

MS
A.C127

81890



THE STORY OF HAINES HOUSE

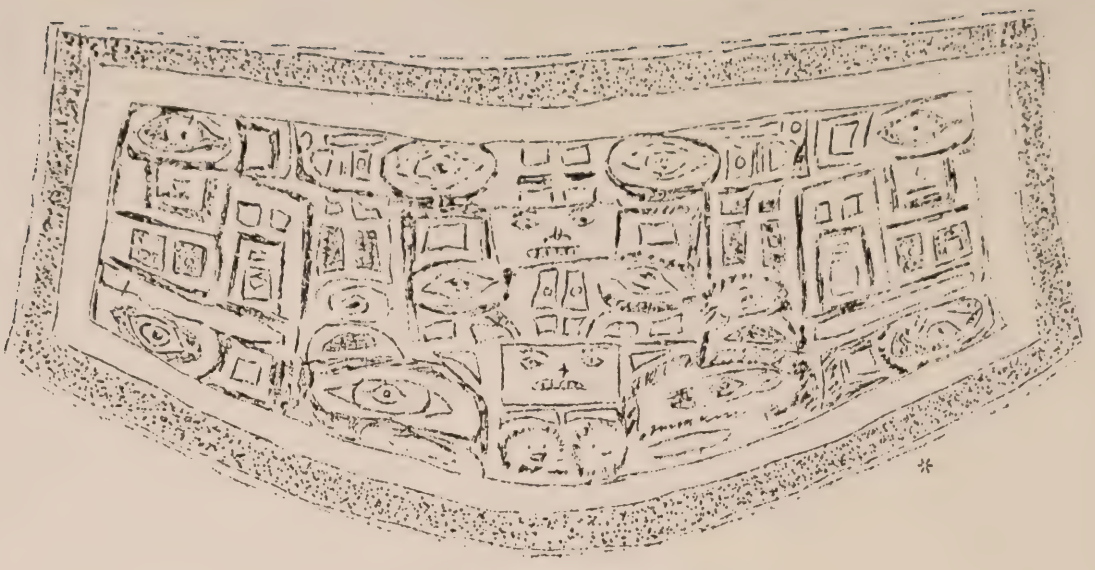
OWNED AND OPERATED BY BOARD OF NATIONAL MISSIONS
of the
PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

HAINES, ALASKA

The "Shang-ri-la" of Alaska

1955

PRESBYTERIAN HISTORICAL SOCIETY
520 WITHERSPOON BUILDING
PHILADELPHIA 7, PA.



THE STORY OF HAINES MISSION

As compiled by Edith Auldridge (Revised)

Early in November 1879, a canoe slipped into the mouth of the Chilkat Inlet and made its way cautiously up the river carrying two white men and four natives. It had been almost a month since the occupants had started north on their voyage from Wrangell. Many reports had reached them along the way as to the unfriendly welcome they might expect to receive from the then warring Chilkats. Entering the main channel of the river, the canoe headed straight toward the large village of Y'hin-da-stachy. Suddenly bullets showered the water dangerously near the canoes. However, the natives in the canoe explained it was only a welcome salute and continued to paddle slowly toward the shore.

"Who are you?" came a shout from the beach.

The answer went back that "a preacher chief and an ice chief are coming to give a good word."

The preacher chief was S. Hall Young, one of the early missionaries to Alaska. With him was his naturalist friend, John Muir, the "ice chief." They had made the long journey north to study, respectfully, the native Indians, and the many glaciers to be found in that area.

Thus the first Christian white man arrived in the Chilkat country; and it was thus, through a dream and a promise that were soon to be fulfilled, that the town of Haines had its beginning.

In his autobiography years later Young wrote: "I had offered them a missionary and teachers and had told them of my intention of building a new Christian town where they could speedily learn the white man's ways and Christian habits and where their children could be educated as Boston men and women. I asked them to name a place where we could build this new town. They selected this (Haines) harbor, and I formally took possession of it. The following summer I sent Mrs. Dickinson there with a supply of school books and Testaments, and had her commissioned as a missionary teacher. Her husband had been appointed by a newly organized company of traders as their storekeeper at Haines.

* Design on a Chilkat blanket

"This mission has been in existence ever since and has been very prosperous. The tract of ground I selected and which I stepped off on my next visit covered about five hundred and forty acres. It is now recognized as the best farming tract in Southeastern Alaska, and there are raised the largest and finest strawberries in the world, besides splendid vegetables, grains and even apples and cherries. Afterwards part of the tract was deeded to the War Department, and Fort William H. Seward was built upon it." (Hall Young of Alaska)

It was in 1881 that the Haines mission was fully established. On July 18 of that year a boat arrived from Sitka with Dr. Sheldon Jackson on board. Accompanying him were the Rev. Eugene S. Willard with his wife and small daughter. The Willards were to be the first resident missionaries to the Chilkats. The same boat on which they arrived brought material to build the first mission home. This material had been supplied by Dr. Jackson through his own personal resources. The first building was called the "Chilcat Mission Manse," and into this quickly erected building the Willards were soon settled. The furniture they had brought with them consisted of one chair, a stand, and a stove. They had also brought two milk goats from Sitka which were to supply the milk for their baby daughter.

Mrs. Willard wrote many long interesting accounts of those years spent in Haines. Several years later, with her permission, these letters were compiled into book form and published under the title, Life in Alaska. In one of these letters, dated August 23, 1881, she wrote:

"Dr. Sheldon Jackson...borrowed money on his own responsibility to erect buildings for the mission...Then he brought his own experience to bear personally upon it, and with his carpenters worked with his own hands on our pretty home here... Besides our own house here, there are buildings put up by the trading company - one occupied by them as a trading-post, the other purchased by the Mission Board for school purposes. It is sixteen by thirty feet, of rough and knotty up-and-down boards, without chimneys, with four small windows, which cannot be opened, and one small door, and so frail I fear it will scarcely stand one good winter storm...

We opened the school on Monday, the 8th of August...with twenty-four pupils." In another letter written the following day she said:

"At present, besides our buildings and the trade-store shed, there are but a few bark booths and one open log hut - merely stopping-places for the Indians when they come to trade..." Life in Alaska

Mrs. Dickinson, the first teacher, was a Tsimshian Indian from Father Duncan's Church at Metlakatla and was the wife of the trader. The second year Miss Bessie Matthews of Monmouth, Illinois, was sent out by the Board to take over the school.

The Willards found themselves almost completely isolated in their new home on Portage Bay. The trader was the only other white person in the whole area; and even the native villages, of which there were four, were located several miles away. The three Chilkat villages were located along the east shore of the Chilkat river. Klukwan - the only one still in existence - was the largest and most important. It was under the chiefs of Y'hin-da-stachy located about four miles from the Mission. Only a few old tumble-down buildings still remain of this last village. Separated from the Chilkats by a point of land that reached south fifteen miles from the mission was the Chilkoot River on whose banks near a lake by the same name stood the large village of the Chilkoots. Rather than travel by water all the way around the point, these people visited back and forth by way of Dashu, or half-trail, a portage of about one mile from one inlet to the other. It was near this portage where the Mission was located.

Anxious to get to know the Chilkats, the Willards soon made their initial trip to Clok-won (Klukwan). She wrote the following account home regarding this trip:

"Next morning, after an early breakfast of salmon roasted on a stick, bread, butter, and coffee, we had a sunrise meeting of about seventy-five Indians, who gave almost breathless attention. Then, bidding them goodbye, receiving their hearty thanks with expressions of joy at our coming, and encouraging them again to come to our place and build where they could have a school and regular service, we once more took our canoe, with borrowed poles of strangers take the place of our own - for the rapids lay before us - and we were soon on our way to Clok-kon, the uppermost village, not knowing what awaited us, for we had learned on the way that the trouble, which had been smoothed over in the presence of the man-of-war, had broken out again, and that the people were in the midst of war.

"We felt the greater necessity of hastening forward, trusting that the Lord, who brought us hither, would give us the ears and hearts of the people; and we did not trust in vain. Oh how thankful we have been that we did thus go on! We found the people in trouble, and we brought them comfort; we found them warring, and we brought them peace. We found one poor man on the brink of murder and suicide, and he assured us that our coming had saved him from this double sin; that his heart was broken and he was in the deep dark, but the minister's coming had brought him hope and light.

"We found Clok-won by far the largest Indian village we have seen in Alaska, as well as the richest and most substantially built, many of the houses being elegant in their way. The carvings in many of them are worth thousands of blankets. Three of the largest of these houses belong to Shat-e-ritch, and the largest and costliest one he has given to the mission; in it we held our services on Sunday. The next in value to it (the chief's treasure house) was made our lodging place. We found many of the houses turned into forts, and barricades in plenty.

"There are four distinct tribal families - the Wolves and Whales, which are nearly connected and of low caste; the Crows and Cinnamon Bears, of high caste and connected in like manner by inter-marriage. It is not lawful for those of the same family to inter-marry, though a man may have a woman and her daughter both to wife.

"The war had been between the Whales of low caste and the the Crows of high; hence the much aggravated trouble - one Crow being worth many Whales. And, of all the people, the Whales have most of our pity and sympathy. They are weak in number and comparatively poor in purse. They are afraid to move out of their houses, and are literally prisoners in their own homes, almost everyone of which has been made desolate.

"Signs of mourning are on every hand; the beautiful hair of the women is cut close to the head and their faces are blackened; the carvings covered with red matting; the box and moccasins of their dead placed on a shelf over the door from which they went out never to return.

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Fire destroyed the first Mission Home in 1896 when Rev. William W. Warne was missionary at Haines. In 1897 the present three story building (since remodeled) was erected to be used as a boarding school until 1907, then as a hospital. government tuberculosis sanitarium, and a nurses' training school. A manse and church were built in 1904. Rev. A. F. McLean was the missionary from 1905 to 1914.

In the early 1900's the government requested one hundred acres of the Mission property. This was granted without charge and Fort William H. Seward was built. From then until 1946, when the Army Post was abandoned, hundreds of soldiers were stationed at Haines. The buildings were sold in 1947 to a group of veterans who have developed this into a settlement now known at Port Chilcoot.

Haines House returned to its original purpose in 1921 as the need developed for the care of children from broken homes caused by death, alcoholism, or tuberculosis. Miss Emma Jackson started the home for twenty-six children. Those of school age attended the government school for Native children. Requests for entry became so numerous that in 1927 a three story building, Wheeler Hall, was built similar to the existing one and connected by a passageway. Miss Emily Wheeler of the First Presbyterian Church of New York gave funds to make this building possible. It contained a dispensary and sick rooms, boys' dormitory, and laundry unit. The old building served the girls and an additional wing provided kitchen, a staff room, and a dormitory for the younger children.

A large silo, the first in southeastern Alaska, and a new barn made possible a small dairy herd. Vegetables in abundance were supplied from the large garden, and wild berries provided fun as well as good eating for berry pickers. The farmer and his family lived in a small cottage, a part of which had been an old school building.

After almost ten years at Haines House, "Mother" Jackson, as the children so fondly called her, left and was replaced by Miss Jane Barber. In 1931, Miss Harriett A. Lawrence, who had served on the staff for a number of years, became the executive and continued in this capacity until her marriage in 1941. Rev. E. E. Knudson, the next director, also served as pastor of the Presbyterian Church. War years were hard years at Haines House for, although oil was now used in the kitchen stove and furnaces, there was always a shortage of help. From 1944 until 1946, Mrs. Elvin Maurstad was the executive.

Miss Isable Miller was in charge of Haines House from 1946 until 1951. The government school at Haines had been discontinued in September 1947, and the children from the Home attended the public school in town. Much remodeling was done in the main building, as well as in the farmer's dwelling and the dairy barn. New dishwashing facilities made this process more sanitary.

In June, 1951, the Rev. Donald A. Schwab from California became the new director. He and his family moved into temporary quarters in Wheeler Hall and began the task of building an executive cottage. Funds making this possible were raised by means of opportunity giving by the Presbyterian women.

Recently there have been many changes in children and in staff personnel. There have been as few as twenty-five and as many as forty-seven children living at Haines

House at a time. Some have stayed a short time until home conditions were improved or foster homes could be found for them. Others have stayed through the eighth grade, have gone on to Sheldon Jackson Junior College at Sitka, to the government school at Mt. Edgecumbe, or to Haines High School while living or working in town.

When Rev. Donald Schwab left to serve as missionary evangelist on the Princeton-Hall, our Presbyterian boat, Dr. H. C. Donaldson, for twenty-five years the Superintendent of Menaul School, served as supply director for the summer of 1954. Dr. R. Rolland Armstrong, Assistant Secretary of Work in Alaska, moved his family to Haines in September until the new executive could arrive. In January, 1955, Allan H. Frank, the present director, came from Pennsylvania with his family.

Haines House has endeavored to keep up with the needs of the times. Miss Isabel Miller, former executive, will shortly return as case-work specialist, making this type of help available to both children and staff. Staff members in service are being encouraged to take further training in the field of child care. The Territory of Alaska has put into effect its new licensing law for children's institutions, and Haines House is endeavoring to qualify as fully as possible with both the Department of Welfare and the Department of Health standards.

Haines lies in a strategic position as the only outlet of the Alaska Highway system in all southeast Alaska. It is important as a scenic and tourist center. Recently extensive nickel deposits, just to the north, have attracted international interest. Tests on an almost inexhaustible quantity of high grade magnetite ore from the Haines area show assays of the iron content running over $6.00 per ton. This could make Haines an important shipping port or even a smelting center.

Thus we face a challenging present. Great has been our heritage from the pioneer missionaries of the past; exciting and challenging is the hope for the future. Join with us in prayer that God will give us grace to do our part.

HAINES HOUSE STAFF

Allan H. Frank.....Director
Olive Fisher.....Boys' Supervisor
Mrs. Ludmila Folta.....Kitchen Supervisor
George P. Folta.....Night Watchman
Frank Holder.....Maintenance Man
Margaret Johnstone.....Girls' Supervisor
Patricia Jones.....Relief Supervisor
Mrs. Ruth Kasko.....Laundry Supervisor
Mrs. Ellen M'Coy.....Office Secretary
Lillian Turner.... Young Children's Supervisor

Summer Workers
1955

Mrs. Walter Davies.....Ganado Mission, Arizona
Thomas H. Johansen, Jr. W. Ill. State College
Roberta Newsom.....Park College
Ellsworth Ohnsman, Jr. Ohio State University

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Vacancy Farmer-Maintenance Position